

**PEACE AND  
NO PEACE.**

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**DIANA AGABEG APCAR.**

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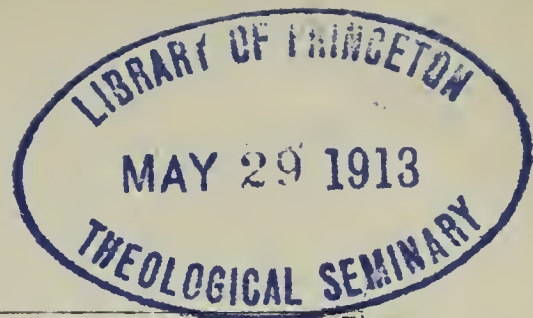
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PEACE AND  
NO PEACE

BY

DIANA AGABEG APCAR,

AUTHOR OF

“BETRAYED ARMENIA.”

“IN HIS NAME.”

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## PEACE AND NO PEACE.

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“Peace! Peace! when there is no Peace.”  
Never in the history of the world has the cry of the prophet of Israel been verified as in our day: for never have the nations voiced the cry for Peace, as now, and never have the foreign policies of the governments of Europe worked so systematically to destroy Peace in the world.

Let the nations cry out Peace! Peace! but the Damocles' sword of war must ever hang over the world, ready to fall at any time, so long as the governments of Europe pursue their unrighteous policies, so long as they continue to make misery and desolation outside of their own fences.

The whole argument against war was clinched for us nineteen hundred years ago in the condemnation.

“From whence come wars and fightings among you? Come they not hence even of your lusts that war in your members?”

The lust of power and the lust of gold and the lust of territory have been the altars on which human flesh and blood, and the happiness of human life, have ever been sacrificed in our world.

If the nations will have Peace! let them break the altars of ambition and greed in their own countries, and let them say to their own politicians and their own capitalists: "We will have Peace!"

The nations of Europe have cried out Peace! Peace! but the cry has proceeded from their throats only, and not from their hearts; they have each and every one of them been desirous only to see the altars of greed and ambition broken down in the other men's countries, whilst eagerly stipulating to keep their own; and if Peace must come to the world, it can only come when the cry has gone forth from the hearts of the nation.

The nations have not yet learned the eighth and tenth commandments, which the law giver of Israel compounded for his people, although they pretend to have adopted them.

Let the Peace Societies begin by teaching these two commandments with improved wordings

(required by the exigencies of the age) in the schools.

“Thou shalt not steal. Thou shalt not steal another man’s country.”

“Thou shalt not covet. Thou shalt not covet thy neighbour’s house, thou shalt not covet thy neighbour’s wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour’s, and thou shalt not covet thy neighbour’s country.”

Society would condemn the man who stole another man’s cheque-book or coveted another man’s wife. Let Society condemn the man who covets another man’s country or steals another man’s country, if the world would have Peace.

There is a certain kind of knowledge which we can only reach through deep feeling. To know one must have felt. In these pages I am trying to express the knowledge I have gained through feeling. Perhaps in writing this I may appear egotistical, but in reality I am not so. There are Truths so deep, so true, that there is no room for egotism to stand near them. Whatever egotism there may be in the individual, it burns away before the fire of a great Truth, and knowledge into which one gains an insight by looking with the eyes of deep feeling is like a great Truth that will allow nothing else to stand near its white fire. Henceforth it is not, what I know. It is, what is.



I have a great respect for all the Peace Societies, Peace Councils, &c., &c., &c.; but it seems to me with the knowledge I have gained through deep feeling, that all these admirable institutions "pay tithe of mint and anis and cummin, and have omitted the weightier matters of the law."

And yet on the other hand also one cannot but feel that the hope of the future lies in the Peace Organizations. Like the flow of water, they must spread, until beginning with the prosperous and powerful, they reach the desolate and down-trodden.

If the history of the world teaches us any lesson, it teaches us that the earth has groaned in misery through the ages on account of man's cruelty to man; and it is one of the most hopeful signs of the times that the question of Justice for all men is attracting and arresting the attention of a much larger number of men and women at the present time than it did at any other past time in the world's history; and the feeling that man's cruelty to man should be prohibited, should not be allowed to go on making misery on earth as it

has done through the ages, is becoming more and more wide-spread in our world now than at any other era in the past. In this growing tendency in thought lies our hope for the future.

Professor Alfred Russell Wallace, in his remarkable book, "The Wonderful Century," tells us that "the world has now become the gambling table of the six great Powers of Europe." If the gambling table? then nowhere has that gambling been so productive of woes as in the Turkish Empire, where England's unrighteous policy has been first and foremost, later more vigorously emulated by Russia and again still more vigorously emulated by Germany!

But I think, rather, it is the billiard-table. The great Powers of Europe treat the small nations as billiard-players treat the balls on a billiard-table; they strike the helpless balls of the small nations with their political cues, and the balls have to go rolling here and there at the stroke of the players.

"The Ball no question makes of Ayes and Noes,  
But here and there as strikes the player goes."

Omar Khayyám has sung this in his Rubáiyát as the privilege of the God of heaven and earth, but what I feel, is, that the God of heaven and earth has not deputed His privilege to the Powers of Europe.

Although the Peace Movement in some countries must be regarded as one of the most hopeful signs of the times, and although ministers in their churches are loudly uttering the prayer that the day of Universal Peace may come, but with the glad paeans of the Peace Societies and the fervent prayers of the Churches ringing in our ears, we cannot but pause to reflect on the bitter irony of pæan and prayer, when we consider how carefully the oppressed peoples of the earth (those who are actually the real sufferers under man's cruelty and injustice) are being thrust out of the Millennium that is now being heralded.

On the one hand we hear of Peace Conferences and Arbitration Treaties being discussed between world Powers, on the other hand we see

the great European Powers rivetting the yoke of the world's cruellest oppressor on the necks of the oppressed, and beating down with relentless hand every struggle of the hapless to deliver themselves from the burden of the oppressor.

We see misery added to misery, woe to woe, desolation to desolation, agony piled upon agony, and, through the clash of the joy cymbals of the prosperous and powerful, we hear the wail of the desolate and the groans of the oppressed, and we ask ourselves whether Justice, Righteousness and Truth are left in our world.

The Christian Governments are calling out Peace! Peace!

They have established a Hague Tribunal for peace between the nations, but they have locked and double-locked the door of this Tribunal to the down-trodden and oppressed of the nations. "You shall not come in here; and you cannot be heard," they have said, "for you are the wronged and maimed and perishing of the earth, and we have no use for such as you.

"The Hague Tribunal is exclusive. It has been established for the mighty and powerful, the free and independent nations.

"The Permanent Court of Arbitration of The Hague has been organized to arbitrate on occasions when two great nations are holding 'mailed fists' into each other's faces and contending as to which of the two shall have a larger share of another weaker nation's country; or when they are wrangling over a booty which they cannot settle satisfactorily among themselves; or when the 'spheres of influence' or the trade and commerce of rival great nations develop into a grievance threatening strife. But if you who are the wronged and maimed and perishing of the

earth, think that here is a place for distributing crutches or binding wounds, why then the sooner you wake out of your delusion the better.”

The oppressed therefore can only hope that they will be heard at a Higher Tribunal than The Hague, and receive Justice at a Higher Permanent Court of Arbitration than the one at Holland.

The nations have cried out Peace ! Peace !

Peace can only come out of Righteousness, even as Strife cometh out of Unrighteousness ; and we know where there is no Unrighteousness there is also no Strife.

But in countries with a Constitution, with a Parliament, with a Government in which the people have a share, there can be no such thing as the guilt of governments without the guilt of nations. Sins are of two kinds—sins of commission, and sins of omission ; it may be that the sins of the nations are more largely sins of omission than sins of commission, but they have undoubtedly combined with the sins of commission of the governments to help in the work of Unrighteousness.



As it has been with the nations, so has it been with the churches. Ministers in their churches pray loudly that the day of Universal Peace should come, whilst they carefully ignore to inquire whether Righteousness tempers the policy of their government and their country with regard to other countries and other peoples less defended than their own. Such prayers put up in the churches whilst the work of Unrighteousness is being carried on outside of one's own fence are vain babblings which a righteous God cannot hear.

Let, therefore, the churches and the nations that are now tuning their throats for treble notes in Peace Songs, first set about the composition of a Righteous Score, from which alone there can proceed Harmony. Let them take the Discord out of the Score before they hope for the harmony of Peace Songs to fill the air.

Since the Armenian Massacres of April, 1909, the Angel of Peace seems to have folded his wings. I feel it must be that the voice of the counsel for the prosecution has gone up to heaven, and the just Judge sitting on His eternal throne has taken count of this gigantic crime perpetrated on the face of the earth.

I am now reading for the first time an address by Dr. Samuel Zwemer, author of 'Arabia, the Cradle of Islam,' delivered before the Sixth International Convention of the Student Volunteer Movement at Rochester, New York, in January, 1910. I have it before me printed in pamphlet form and entitled "The Impending Struggle in Western Asia," and I have come across the following passage in its pages relative to the Armenian

Massacres of April, 1909. " And here is the record, not the sensational reports of the press, not the letters of missionaries written in the terror of their suffering and sorrow and despair, but the cold-blood summing up in Boston in the office of the American Board's Monthly after the storm was over. 'The atrocity with which these Moslems devised tortures and insults to increase the agony of those they killed was truly fiendish, almost unbelievable and far too horrible to relate in detail. Solemn promises were violated and whole villages were tricked into giving up their arms that they might be slaughtered without means of defence, like rats in a hole. Women were compelled to watch while their husbands and children were killed before their eyes; groups were tolled off and marched to some convenient place, where, instead of being shot as they entreated and begged, they were mercilessly hacked to pieces, men and women and little children, as it was said 'Not to waste powder and bullets on such swine.' Dead and wounded were then piled together and fires built to consume them. Mothers with newborn babies were dragged from their hiding-places and life beaten out of them. Women and girls were

reserved for a worse fate. Everywhere there was an orgy of hate and lust, with hardly a hand lifted to end the struggle.' ”

And as I read these lines I think not so much of the Moslem's "orgy of hate and lust" as of the part which the great European Powers have played in this orgy of hate and lust of the Moslem Turk against the Christian Armenian. The part that the great Christian Powers have played since the famous Treaty of Berlin consigned the Christian Armenian bound hand and foot to the mercy of the Moslem Turk ; "hardly a hand lifted to end the struggle."

In his book "Armeniens et Jeunes Turcs" the author A. Adossides writes : "In a few days the soil of which the Armenian is the most ancient possessor, plentiful in harvests and abounding in life, has been transformed into a land of sorrow and death. By the number of the victims, by the accumulation of miseries and sufferings, this disaster recalls more a brutal action of nature, an explosion of cosmic forces, convulsion of the earth or volcanic eruption, than a work of man.

"That which by a singular euphemism has been called at Stamboul the troubles of Adana,

constitutes in reality one of the most monstrous outrages that the Armenian martyrology has had to register." And the writer continues, "the drama of Adana has passed almost unperceived in Europe."

But I feel that God Who has preserved us as a nation through six centuries of loss of independence, has preserved us for a purpose. It cannot be that He has preserved us through the centuries to be this day trampled by the Powers of Europe and to be exterminated by the Turk.

The politicians and capitalists and rulers of Europe have not considered our existence of any importance, but it may be that the God of heaven and earth thinks differently.

The German Emperor once said that the whole Eastern Question was not worth the bones of a single Pomeranian grenadier, but since we are all

" . . . a clod of saturated Earth  
Cast by the Maker into Human Mould,"

It must be that this Maker Who has cast us all clods of saturated Earth into Human Mould, places just the same value on our bones as on the bones of the Kaiser's Germans, and although after the Armenian

Massacres of 1895/6 the Kaiser gave free expression to his opinion that the Sultan should be allowed to do with his subjects as he liked, it must be that the God of heaven and earth was of a different opinion.

I feel sure that it is so. I have held discourse with my inner self. I have reasoned with that self which is my soul, and my soul has answered me: The God of heaven and earth is the Maker Who has Cast us into Human Mould; consequently, by primordial right, our people are God's subjects, and not the subjects of the Sultan of Turkey; consequently, when the Kaiser relegated our people to the Sultan to be done with as the Sultan liked, he assumed authority over God's subjects and presumed on God's rights, and no man, even though he were the mightiest military King in Europe, should dare to presume on God's rights.

Christ taught us to say : " Our Father Who art in heaven."

As a nation we have repeated that prayer through the centuries. We began saying it before all the nations of Christendom. Can it be that our Father will regard us not, the first among the nations to call Him " Father."

If Christianity is true and not a delusion? if Jesus Christ is the Son of God? if He lives and reigns to-day at the right hand of the Father? then surely He cannot forsake His faithful followers. Surely His ears have been open to the dying cries of His slaughtered children. Surely He has heard the frenzied shrieks of Christian mothers and the anguished wail of Christian women,

even though they may be only Armenian mothers and Armenian women, and surely He must say to the powerful nations of Christendom :—

“Inasmuch as ye did it not unto one of the least of these, ye did it not unto Me.”



The English poet Shakespeare tells us—

“ All the world’s a stage,  
And all the men and women merely players ;  
They have their exits and their entrances.”

The same may be said of the nations—

“ All the world’s a stage,  
And all the nations merely players ;  
They have their exits and their entrances.”

We have had our entrance and our exit. Who are we? Whence do we come? A nation that has bridged Time! Stretched from the dawn of the ages until this modern day of a modern world. A people with a history before history began to be written, and whose history is still being written in blood and in tears. Standing

“behind the scenes” through the centuries. Kept standing there by the “Master of the Show.”

“ We are no other than a moving row  
Of Magic Shadow-shapes that come and go  
Round with the Sun-illumined Lantern held  
In Midnight by the Master of the Show.”

I prefer Omar Khayyám’s genius to Shakespeare’s. It is on a higher plane.

I say to myself “ the Master of the Show ” hath not put the puppets into the box and closed the lid, but He has kept us standing “ behind the scenes ” through the centuries.

Can it be that this enduring life is all for naught? or is it that He

“ Whose secret Presence through Creation’s veins  
Running Quicksilver-like ”

has preserved us through the centuries for another entrance on the world’s stage?

Perhaps Europe, in the fulness of her pride, would laugh to scorn the presumption of my thought, and yet I am only seeking to find out the purpose of the “ Master of the Show,” the Supreme Controller, Who controlleth all.

And if our world were left to the unreserved control of earthly rulers, politicians, diplomatists,

statesmen, financiers, generals and admirals, then it were well if our earth were still "without form and void, and darkness was on the face of the deep."

But we know there is a Power that brings all earthly power into subjugation and shapes the end of human actions. The Power that gave to Napoleon, St. Helena ; to Julius Cæsar, the base of Pompey's statue ; and to Alexander, his unattained expedition. That Power must surely call a halt to European diplomacy and political intrigue, and demolish Turkish Agony from off the face of the earth : however greatly the exigencies of European politics and the interest of Turkish bondholders might demand that Turkish Agony should be allowed to pursue its course unmolested : however firmly the Kaiser might think that the Sultan or the Sultan's successors should be allowed to do with the Armenians as they liked.

When Dr. David Starr Jordan, the Director-in-Chief of the "World's Peace Foundation" was in Japan, in his lectures on Peace *versus* War, he emphasised the power of money loans and of the men who loaned the loans. He said that war between England and Germany was impossible, because no money to carry on such a war could be secured by either nation from the bankers of Europe, and that the same conditions prevailed with regard to war between France and Germany.

Dr. Jordan said that the bankers controlled the governments of Europe, and that Turkey recently raised a loan from them at the rate of 17 per cent. interest payable in advance.

Have the Peace Societies whose battle-cry is "Peace on earth, goodwill to men" and the

Churches of Christ that preach (or at least ought to preach) not only "Peace on earth, goodwill to men," but "It is not the will of your Father in heaven that one of these little ones should perish," ever enquired for what purpose Turkey raises loans in Christian Europe?

In the supplementary chapter, "Twenty Years of the Armenian Question," to his book, "Trans-Caucasia and Ararat," the author, Mr. James Bryce, writes :

"Now the Turk, though a barbarian himself, has been able, and that largely by means of money borrowed in Europe, to provide his forces with all the most effective engines of destruction which science continues to invent, and has thus been able to rivet his yoke more firmly on the necks of his Christian subjects."

In another page of the same chapter and book, Mr. Bryce continues :

"Modern science has immensely increased the strength of a regular government, even the most inefficient government against insurgents. Troops provided with new field cannons and with rifles of the latest makes have now over men provided only with swords

and daggers, or at best with old muskets or matchlocks, advantages for which no amount of personal bravery can compensate. What chance has the bravest man armed with a club or a knife or a pistol against a rifle which kills at one thousand yards."

These undeniable facts represent the situation to-day, and stand as true now as when they were written in 1896, for as the world knows, Turkey is always able to negotiate loans in Christian Europe in order to equip herself with engines of slaughter for the destruction of the subject Christians. More than this: Turkey has always been able to command European Service in the training and drilling of Bashi-Bazouks and such-like soldiery that comprise the Turkish Army, in, as we are told, the work of making the Turkish Army "efficient" and "re-modelling" the Turkish Navy. This is one great factor that has worked through years of long-drawn-out agony, and is taking its share to day in all the slaughter, misery, woe, and desolation of those Christian peoples who are groaning under the Turkish yoke, and I would recommend this factor to the attention of the Peace Societies.

That the Turkish Government raises loans in Christian Europe for the purchase of arms and ammunition, field cannons and rifles that kill at a thousand yards, to hurl all these engines of slaughter and destruction on the unarmed Christian races (living on the soil of their Fatherland at present usurped by the Turks) and thus consummate their slaughter, destruction and desolation, is a glaring fact patent to the eyes of the whole civilized world.

And not only does the Turkish Government march soldiers armed with all the modern equipments of warfare into the Christian quarters of the towns and into the villages of the unarmed Christians to slaughter and desolate, but arms and ammunition are also freely supplied by the Government to the Moslem population, who thus stoutly equipped are able to perpetrate their onslaught on the unarmed Christians.

Such has been the history of Turkish rule over Christians for over a hundred years now, and there is not the shadow of a doubt in the minds of all people cognisant with the subject that such will continue to be the history of Turkish rule over Christians, so long as the Turkish Government is

able to negotiate loans in Christian Europe for the purchase of all the instruments of warfare which modern science has invented ; so long as it is able to command European service in the organizations of the Turkish Army and Navy.

When the day comes that the Turkish Government is unable to negotiate loans in Christian Europe, then we will see the might of the Turk frizzling away like as dry twigs in a furnace.

But if the Peace Societies are working for "Peace on Earth," if the Churches are standing up for the law of their Lord and Master, then surely this corner of the earth (where not only does cruelty reign in its cruellest and most hideous aspect, but is helped to reign by Christian Europe) deserves their attention.



Dr. David Starr Jordan's utterances during his peace mission in Japan had the supreme merit of being lucid ; he put it plainly that the governments of Europe were lassoed by the financiers of Europe—what he termed “ the Invisible Empire of Europe.”

The financiers control the governments of Europe because the foreign policies of the governments have led them into the lasso of the financiers. It is in the Turkish Empire where the European Powers have been most relentlessly and furiously struggling for individual supremacy that their foreign policies have been especially marked by unrighteousness and immorality. It is the rivalry in the Turkish Empire that has brought Europe into the condition to-day of being armed to the

teeth. And it is the money required for the purchase of the armaments that has put the lasso of the invisible Empire of Europe round the necks of the governments of Europe.

These facts speak for themselves and require no further comment.

At the Coronation of King George V. of Great Britain the only Sovereign State not represented in London was Morocco, and it was reported that the British Government refused to receive the Moroccan Embassy in consequence of outrages by the Sultan's troops in villages near Fez, when women and children were seized and publicly sold in the market of the capital city of the empire.

But it is curious that the Moroccan Government should have been refused representation at the Coronation in London on account of the barbarities and atrocities of the Moroccan Government, whilst at the same time the Turkish Embassy was represented. It makes me consider how the wanton and hideous massacre of Armenians on the plains of Cilicia in 1909, and the destruction of their

homes, all planned, prepared and organized by the Constitutional Turkish Government and carried out under their authority, and the hideous atrocities perpetrated on the Albanians two years later, made the Moroccan atrocities and barbarities, bad as they were, pale beside the Turkish.

Not Abd-ul Hamid, but the Constitutional Government, planned, prepared and organized the hideous Armenian Massacres of 1909, which were carried out under their authority, and the first act of the Young Turks on coming into power was to order the second massacre of Adana ; nevertheless, the representatives of the Moroccan Government were ostracised, whilst the representatives of the Turkish Government were received as honoured guests.

What therefore was the mysterious magical secret that gave to Turkey the passport which was denied to Morocco? "Shut Sesame!" for savage and barbarous Morocco. "Open Sesame!" for worse than savage and barbarous Turkey. Surely this offers food for reflection.

The passing away of Morocco also illustrates at the present time that curious unequal balancing of the scales which we call Fate. We have seen it illustrated in individuals. The man who steals a coat or a purse gets clapped into prison, whilst the man who commits some gigantic fraud which ruins thousands of innocent persons goes scot free, and we know that his position in society gets the thief of the coat or purse into prison, and his position in society helps the bigger criminal to go scot free.

So it has been with Morocco. Her kingdom is ancient: it is hers by inalienable right; but her geographical position allows her to be wiped off in the name of civilization and benevolence. The country is located in such a part of our sphere that a barter and compromise can be arrived at between

two alien powers stronger than herself who are anxious to gratify their own greed and enrich themselves at her cost.

Might is Right in our world, as it always has been, and Justice is an Illusion which only Mercy looks at with wet eyes.

Not that I for a moment uphold that Moslem rule is good for any country or for any people, even though they be Moslems ; or that I do not believe when France has settled into power that she will govern Morocco infinitely better than it was ever governed before ; on the contrary, it is my conviction that any Government based on the Kor-an (and every Moslem Government is based on the Kor-an) results in stagnation, blight and darkness for the country and the people. But what I wish to point out is, how in juxtaposition to Morocco, the geographical position of the empire of the city of the Constantines is strategic, and though the clank of the marauder's sword sounds in her historic streets, yet there can be no barter or compromise between the Powers of Europe grinding their hungry teeth and snarling at each other over the booty. The Ottoman Empire is therefore like the man who commits the gigantic fraud that has

ruined thousands of innocent persons, and yet goes scot free ; and Peace Societies, Peace Councils, Hague Tribunals, Hague Conferences are like the police and the magistrates, who sit with folded hands and allow the greater criminal to go free.

The Ottoman Empire, gangrened by its own crimes, ulcerated by its own vices, would have long ago ended in decay and death, but the Powers of Europe made of it and are continuing to keep it as a Force for working slaughter, woe and desolation, of innocent and long-suffering peoples. This, I think, is the gigantic crime that makes the Civilization of Europe a mockery and a lie, and of her Christianity an insult to Jesus Christ.

I would suggest that the Peace Federations set about restoring the booty (over which the Powers of Europe cannot compromise) to the rightful heirs. They will then, like another St. George, have slain the Dragon of Strife.

At the very time when the diplomatic contest between France and Germany over Morocco was raging at its fiercest and the world waited with bated breath trembling lest the Damocles' sword of war was going to fall, it was startled by the open criticism of a British diplomat on German policy, and following it Reuter's messages announced that negotiations for the Baghdad Railway were going to be opened up again.

Now if we seek for an explanation of this diplomatic incident we have to look at the map of Asia Minor. If we take a new map of Asia Minor we will see a line of many curves running from the Bosphorus to Koweit (a semi-independent Arabian village and town now under British protectorate) at the mouth of the Persian Gulf. This line is



marked on the map as a black band beginning from the Bosphorus to the Taurus Mountains ; continuing from the Taurus Mountains to Koweit, there is only the outline of this black band.

This line on the map of Asia Minor marks the line of the Baghdad Railway, the operations of which, as the black line shows, have proceeded as far as the Taurus Mountains ; there the operations have stopped (which are going to be begun again) ; but that is why we see on the map only the outlines of the black line running in its many curves to Koweit at the mouth of the Persian Gulf. The land, twelve miles wide and the length of a kingdom, through which this railway line runs is a concession to Germany, a free gift made by the ex-Sultan Abd-ul Hamid to Kaiser Wilhelm (truly a princely gift, as all must admit, and worthy of the donor and the receiver).

However, the Arab chief, Sheik Mumbarakh, Lord of Koweit, just at this interesting epoch, when the operations for the Baghdad Railway had reached the Taurus Mountains, took it into his head to transfer his allegiance from his old overlord the Sultan of Turkey to a new suzerain of his own choosing, and he now nestles under British pro-

tection. Further we have been told that Sheik Mumbarakh has laid his sword across his thigh and sworn that Koweit shall not be the terminus of the Baghdad Railway. So this is how the situation stands. It can cause many incidents in British and German diplomacy, but it has only one explanation.

This line, although it looks harmless enough on the map, is fraught with perilous possibilities. It has already made one terribly dark page in history, and after having made that terribly dark page it is not possible that it should not make more dark pages in history. It would therefore not be amiss to give some details here of this portentous enterprise which two great European Powers now regard as full of possibilities for enriching and exalting one of them at the cost of humbling and impoverishing the other. These probabilities and hopes and fears alone make it a wonderful story, more wondrous than any of those wonderful stories in the book that has made Baghdad famous.

To begin at the beginning (the wonderful story should be written thus). When United Germany came into existence, at least a hundred

years too late in the history of Europe, she found that sometimes in the name of achievement, of daring and enterprise, and sometimes in the name of civilization, Christianity and benevolence, the richest and most luscious portions of the globe had already been monopolised by other European nations who had thereby become mighty and great. She also read the lesson written largely in the councils of Europe. "The power that is greatest in Asia, is mightiest in Europe." So United Germany set herself to the task of becoming great in Asia in order to become mighty in Europe. Thus struggling to carve out a great future, her searching gaze turned towards the arena where Anglo-Saxon and Slav grappling with each other contested the ground inch by inch.

As I have said before, it is a wonderful story. This arena in which Slav and Anglo-Saxon grappled was the birthplace of civilization, history and religion; it was the venerable and ancient home of culture and learning at a time in the world's history when Slav and Anglo Saxon and Teuton had not emerged into civilization or gathered culture and learning. But in this ancient land of civilized peoples the savage and barbarian

sat enthroned, and the hand of the destroyer had been everywhere, killing, pillaging and desolating. Civilization was blasted, religion martyred, history written in blood and fire, culture and learning buried under the stones of ruins. The heirs of the desecrated inheritance looked back with yearning eyes to their glorious past, and bruised and bleeding struggled for freedom from the thrall of the savage; but so relentless and furious was the contest between Slav and Anglo-Saxon that the heirs of the inheritance could not even save themselves from being trampled under the feet of the combatants.

Into this arena United Germany stepped, confident that the sword of the Teuton could win what Slav and Anglo-Saxon could not wrench one from the other. And this is the point where the wonderful story of the Baghdad Railway rises (not as Aphrodite from the sea-foam, but as Minerva, armed and helmeted, from the head of Jupiter).

The story has now to be stripped of all ornamental phraseology and be told in plain words. In plain words then, Abd-ul Hamid II., Sultan of Turkey (in addition to other favours) gave to Wilhelm II., Kaiser of Germany, as a free gift, a

concession of land twelve miles wide (not running in a straight line, but in undulating curves) from the shores of the Bosphorus to the mouth of the Persian Gulf on which to build a railway, and Kaiser Wilhelm gave to Sultan Abd-ul Hamid in return for this magnificent gift his friendship. The mightiest military king in Europe became the friend of the Sultan and the friend of the Sultan's successors. That the friendship has proved strong and lasting we can see by the information contained in telegraphic messages of the honour of the Black Eagle conferred by the Kaiser on the reigning Sultan of Turkey and his successor to the throne.

The heirs of the desecrated inheritance paid the tax of the magnificent gift with their life-blood and their charred bones ; but, of course, such life-blood and such charred bones are too insignificant items to be counted in the exalted sphere of European politics ; too insignificant for the consideration of Hague Tribunals and Hague Conferences ; too insignificant even to attract the attention of Peace Societies or Peace Councils or the churches of Christendom, and it is only the God of heaven and earth Who stoops to take such insignificant items into consideration.

In the meantime the Baghdad Railway remains uncompleted, and as "for the want of a nail the shoe was lost," so for the want of a terminus a magnificent gift has remained useless. The chief of Koweit (the town located at the mouth of the Persian Gulf) having transferred his allegiance from the Sultan of Turkey to the King of Great Britain, snaps his fingers at his old overlord from under the aegis of his new suzerain. According to British views a railway which is a purely German enterprise extending from the Asiatic shores of the Bosphorus to the mouth of the Persian Gulf threatens British trade and supremacy in India, and it is incumbent on the Lord of Koweit to safeguard the interests of his own suzerain.

Now we are told that the negotiations for the Baghdad Railway are going to be opened up again, and an expectant world must wait with bated breath to see the result of the negotiations, as it waited with bated breath to see the result of the Moroccan negotiations.

And now, whilst the Baghdad Railway negotiations are looming in the future and the Franco-German settlement over Morocco has not been completed, the Italian-Turkish conflict has started into prominence.

The cause of the present Italian action against Turkey seems hard to define. When nations go to war they invariably go to war for some unrighteous cause; undoubtedly there have been some wars in our world which have been waged for a righteous cause, but these particular wars have only been the exceptions to the rule. In this present Italian-Turkish conflict we do not see the motives which have started the conflict have been influenced by any righteous cause; nevertheless, this action of Italy against Turkey

has to be regarded as a falling into and helping the work of disintegration of the Turkish Empire, which has been going on for over half a century. The Turkish Empire has long been dying, and it would have died, as we all know, long ago, but for the new blood that has been infused into its moribund body from time to time, first by one European power and then by another. But it seems now as if either the hands of the political surgeons are getting weakened, or it may be the decomposition from within of the moribund body makes external aid of no effect.

Time has now made the outlook for Turkey serious, and the subject Christians who have suffered so cruelly from the atrocious barbarities of successive Turkish governments, must only feel that the pity of it is, that it is not more serious.

War is exhaustive ; and every weakening of Turkish strength sustains the anxious hope in the hearts of the suffering Christians looking to the day of deliverance. These peoples are all now straining their eyes for the writing on the wall, which when it flashes forth will not require a Daniel to interpret.



The Arabs also we have often been told hate Turkish rule, and it is gall to their pride that a Sultan of Turkey should presume to be Khaliff of Islam, for this sublime exalted position according to Arabian views should be reserved for an Arab, a Khoreish of the Khoreish. Abd-ul Hamid kept up his Khalifal position by rich douceurs ; he, according to an Eastern saying, "sugared the mouths" of the Meccans, but I believe the Young Turks have forgotten to sugar the mouths of the Meccans.

As I write these lines the war is going on, and it cannot be surmised whether the contest will be continued as a sort of guerrilla warfare or otherwise, or the two belligerents will quickly come to an "amicable settlement." European political unrighteousness has been so ramified that one consequence of their policies must follow on the heels of another ; and the all-round complications created by the rivalries and jealousies of the European Powers are so intricate that the end is difficult to foresee.

The European Powers by keeping up the Ottoman Empire have only prolonged the agony of the subject Christian races groaning under the

yoke of Turkish dominance; but they have not renewed the strength of the empire, neither made it whole.

Lord Salisbury once said: "The great Powers have resolved that for the peace of Europe the Ottoman Empire must stand." Undoubtedly when Lord Salisbury made that statement he did not take the justice of God into consideration; he did not pause to consider what the God of heaven and earth might have to say in the matter.

The Ottoman Empire was made to stand, and it was allowed to continue in its work of slaughter and desolation of the subject Christians, and Europe has got her "Armed Peace."

And now the Justice of God is making it clear that the peace of Europe can only be assured by restoring to the small nations (whom the great Powers have trampled so long) their inheritances. Not the standing up of the Ottoman Empire, but the setting up of small independent states must become the set-back to the rivalries of the great European Powers. Not keeping up the dominance of the savage and barbarian over civilized peoples, but restoring to civilized peoples their freedom and their inheritance can assure peace to Europe.

The Justice of God is making this clear now, and if the great European Powers, blinded by their greed and selfishness, will yet not see what the Justice of God is making clear, if they will yet be found fighting against God, then Eternal Justice, which is not to be mocked, will be righted in spite of them.

Now, whether Italy is carrying on her high-handed programme in Tripoli through the might of the Triple Alliance? which seems unlikely, having regard to the Kaiser's pronounced affection for the Turks and considering that the German Ambassador to Turkey, Marshall von Biberstein, was virtually the ruler of the Turkish Empire. Or whether Italy has a secret understanding with England and France? which seems likely, considering that they would both undoubtedly prefer Italy as a neighbour in northern Africa to Germany. Or whether it is independent action on the part of Italy? which also seems unlikely, as it would be too hazardous an undertaking thus flinging defiance at England, France and Germany. We

who are outside of the charmed circle of diplomacy have not as yet the opportunity to know. However, through what agencies Italy is carrying out her high-handed programme is not of importance ; what is of importance is, that we can see Eternal Justice is taking its course.

Although I am a lover of peace and averse to war, yet as an Armenian I must rejoice with an exceeding great joy at the annexation of Tripoli by Italy. To us Italy's victory and Turkey's defeat mean infinite joy, and we cannot look at it in any other light except as punishment to the Turks for their crimes, whilst we sustain the anxious hope in our hearts that the day for a more complete retribution is coming quickly.

And since the Italian action against Turkey came just at the time when there were grave apprehensions that the Turkish Government was setting a-foot preparations for another holy war against the unarmed Armenian villagers in Armenia and arrested the impending calamity, we must regard Italy as a sort of temporary saviour.

Although the Young Turk Government began by putting into prison those Armenians who had escaped the massacres, hanging innocent Armenians for the crime of defending their homes and families from their murderers and plunderers, and robbing the Armenians of their lands to make free gifts to the Turks and Kurds.

Although robberies, murders ("petites tueries," as A. Adossides, the author of "Armeniens et Jeunes Turcs," calls them in his book), abductions of young girls, with death or imprisonment meted out by the authorities to father or brother who dared to save daughter or sister, had been going on in the Armenian villages the same as in Hamid's time, yet three circumstances following each other in succession just before the declaration of war by Italy showed unmistakable signs that another massacre was in project.

The re-destruction of a church at Hassan Beyli (ruined during the last massacres and rebuilt by the Armenians) ordered by the military governor of the town. With my knowledge and experience of Mahomedans I know that nothing can be more sinister than the destruction or re-

destruction of a church ; after that one may expect anything.

The official letter from the Vali of Kharput, Mehemet Ali, to the Armenian bishop at Charsanjak, pointing out to the bishop that his office was purely spiritual, and it was not his business to meddle in the dispute about the lands ; and the Vali finishes his official letter by warning the bishop not to create strife. As the Turkish authorities always warn the Armenians not to create strife when they are preparing and organizing a massacre, we have to regard this official warning of the Vali of Kharput as the usual forerunner of what follows.

The public address to the Armenians of Mushir Osman Pasha, the military inspector at Mush. "You Armenians!" said Mushir Osman, "holding so tenaciously to the dispute about the lands, have given cause for enormous ill-feeling, and have deprived the Kurds of their means of living. You Armenians! being clever, city learned and progressive people, can succeed with your glib tongue and forceful pen ; but the poor Kurds, being half-savage and not city learned, have only strength and arms which they must use in self-defence against you."



The Armenians, knowing from past experience a speech like that coming from the military inspector could only mean it was his intention to supply the Kurds with arms and ammunition to enable them to perpetrate an attack on the Armenian villages, informed the Patriarch at Constantinople, who applied to Shevket Pasha for the recall of Mushir Osman. The War Minister promised to recall Mushir Osman and despatched a telegram to Mush to that effect, but the telegram never reached its destination, and the Armenian newspapers at Constantinople were clamouring for Mushir Osman's recall when Italy's war against Turkey broke out and arrested the calamity that was impending over that portion of our unfortunate race whom a cruel fate has left in the power of the diabolical Turk. The Armenians must therefore naturally wish that the war may be prolonged for an indefinite period.

During the Russo-Japanese War, when Russia was experiencing her overwhelming defeats by sea and land, the Turks said "Hairik's telegram has reached heaven." They may be reminded now that the telegram of the widows and orphans and childless mothers has reached heaven.

An example of the justice of the Young Turk Government is given in "Hadjin and the Armenian Massacres," by Rose Lambert. The authoress, an American Missionary of Hadjin, writes in this book of her experiences during the massacre days, and the following is her account from her personal experience of the action of the authorities in Hadjin after the massacres.

"The resident Turks of our town were appointed to act as policemen in gathering the offending Armenians into prison, and they were locked in until the prisons were packed to such an extent that there was no space for them to lie down, and bedding was denied them. Some were brutally tortured so as to extort confessions.

This was told us not only by the prisoners, but by the doctor who was called to administer medical aid to the tortured.

“One young man was met by these policemen and taken to prison. The prison-keeper said to them, “His name is not on the list.” They answered, “Put him in, anyway ; it will not take long to add his name.” Some were in for months before they received a hearing, and daily new ones were added to the number. Those condemned were sent in chains to the penitentiary, where they were again to appear before a higher court before receiving their final sentence.

“Amongst the many prisoners who were sent to the penitentiary were the city mayor and son, the members of the city council, the men who were responsible for the divisions who protected the town until help came, the man who carried the provisions to those on guard, and the baker who baked the bread that the guard ate.

“The prelate was also taken a prisoner, but after months of imprisonment was again released and returned to Hadjin, as were also the majority

of the other seventy who had been sent ; but several are to-day in the penitentiary condemned to ten years' imprisonment for having taken the soldiers' guns when the party started with the judge to try and disperse the Turks who were attacking the villages.

“Do not confuse an American penitentiary with a Turkish, for the remains of the crusaders' castles are used, and the prisoners are placed in these damp dungeous and receive only water and a piece of bread daily. No suits are furnished them, neither soap, or even a little coal, but they must wear the old suits they chance to have when they enter the prison and there, wrapped up in a blanket, they lie on the damp ground floor, having nothing to do but to wait and wait for the long years to pass till they can once again see the sunshine on the hills and gather their scattered and uncared for family together.”

Another venerable American Missionary wrote : “The only action taken by the government seems to be to put into prison those Armenians who have escaped the massacres.” And we know that some of the prisoners were released by the strenuous exertions of the Armenian Patriarch at

Constantinople and the Armenian Committee, nobly aided by the American Missionaries; but the great majority of these innocent men cruelly imprisoned have been left to rot in the Turkish dungeons.

As Italy keeps on bombarding and capturing the Turkish forts in Tripoli, the question of Turkish rights, spoilation of Turkey, flagrant breach of international morality on the part of Italy, the stealing of Tripoli by Italy, are being widely discussed.

To make use of the word "spoilation" in connection with any action taken against such a ruthless spoiler like Turkey must stand condemned as monstrous hypocrisy; and no one can deny that Civilization and Humanity are calling out loudly for the abolition of Turkish sovereignty.

The history of Turkish rule over Christians for over a hundred years now is only the history of murder, violence, plunder and desolation. Decade after decade of more than a hundred years

has seen no abatement of Turkish horrors perpetrated on the powerless Christian races subject to Turkish rule ; but, on the contrary, an aggravation of them.

Since the Turks proclaimed a Constitution in 1908, they have held the attention of the civilized world, and in spite of the enormous amount of bribe money that is being paid in and out of Turkey for a palliative presentation of Turkish atrocities, yet the civilized world has been made to realize during the last three years, even better than before, the truth of Chateaubriand's famous utterance "L'espèce humaine ne peut que gagner à la destruction de l'Empire Ottoman " and to understand through stubborn facts which no amount of bribe money could suppress, that what are called Constitutionalists have been running faster in the race of unbridled cruelty than even Sultan Rouge and his Yildiz clique.

Within the last three years the civilized world has been made to realize that the genius of the Turk had discovered it would be easier to destroy and desolate under the ægis of a Constitutional Government, easier to carry on the

crusade of Pan-Islamism by a proclamation of liberty, equality and fraternity.

So although the exigencies of European politics and the interest of Turkish bond holders may demand that the Ottoman Empire must stand, yet Civilization and Humanity are calling out loudly that the savage dominance of the Turk over civilized peoples must be broken, and that species of murder, outrage and plunder, which are peculiarly Turkish, must cease on the face of the earth.



When it comes to the question of Turkish rights, it were well also to consider how the so-called rights have been won and how they have been maintained.

My own people are to-day the greatest and longest sufferers under Turkish savage barbarism. When the Turks invaded Armenia, they invaded a country already broken in strength and all but completely crushed. The talons of the Roman eagles had been planted in the vitals of Armenia, and the incessant warfare and frequent incursions of the Persian had exhausted the country's strength. Harassed by Kurds, Tartars and Egyptians, with a geographical position that was the highway of surrounding nations, the unhappy land of our fathers succumbed at last to the invasion of the

Turk. Such, briefly told, is the history of the Turkish conquest of Armenia.

But Turkish power was firmly established when Mahommed's charger pranced under the dome of St. Sophia and "the city of the two continents and the two seas" came under Turkish dominance. It is by the fall of Constantinople that the military glory of the Turk has to be measured, therefore let us consider how the fall of Constantinople was accomplished and thereby measure the military glory of the Turk.

How the nations of the past have warred, and how the nations of the present are warring for the possession of *the ring of the two emeralds and the two sapphires* must make the angels in heaven weep.

When the Peace Societies and the Peace Associations talk about Peace, I would suggest that they first settle the vexed question of who shall wear this ring? Justice points to the heirs, and the Peace Societies and Peace Associations would really be bringing Peace to the earth if they set about restoring the city of the Constantines to the heirs of the Constantines.

We are often told that the Turk won his empire by the sword, that he has kept it by the sword, and he will lose it by the sword. Facts, however, point out that the Moslem Turk won his empire by the help of Christians, that he has kept it by the help of Christians, and the conviction forces itself that he will lose it when Christian support is with-drawn.

I have read a great deal about the Turks and Turkey in the pages of many writers. The Turks have had their enthusiastic admirers and their unsparing denouncers, but there is nothing I have yet read written about them that so plainly places the actual Turk before the reader and so convincingly impresses his mind, as Tigran Yergat's "Can Turkey Live?" The writings of the young Armenian are like an illuminated text, and we read them to know what we never had the opportunity of knowing before. Written in 1896 and translated from the French, he begins his lucid "multum in parvo" information about the Turks, with

"For the last hundred years, Turkish Agony, interrupted now and again by violent convulsions,

is constantly becoming a spectacle of horror and of surprise for the civilized world," and running through the gamut of Turkish history with his facile pen he concludes with

"The existence of the Khalifate in Europe is an iniquitous anachronism destined to disappear. But the calculations of the European Powers require that the horrors which the Moslem régime inflicts on the Christians shall be continued. Before entering a house it is well to set it on fire in order that the help to be rendered may be the pretext for aggression. During the Armenian Massacres the Sultan received every encouragement from two foreign Powers. The reason for this is that the principle of nationality, if rigidly enforced in the East, would diminish in a singular manner the domain of European covetousness. The small States created out of the ruins of Turkey have had the misfortune to take their liberty seriously to heart. They did not wish to become the tools of the Powers, but aimed to insure their own independence. This was termed their 'ingratitude.' The word was invented by the English and applied by them to Greece; the Russians hurled it against the Bulgarians and by anticipa-

tion against the Armenians. 'We do not want in Asia Minor an ungrateful Armenia.' The blockade of Crete and the Græco-Turkish war have revealed this feeling of impatience on the part of the Powers disturbed in their plans of partition.

"One cannot be mistaken as to the nature of the final convulsions of the Turkish Empire considering that the Turks have their brains solely dominated by the Pan-Islamic hallucination, and their physical powers taxed with militarism. It is against the Bulgarians, the Servians, the Greeks, the Armenians, whom Moslem bigotry prevents from becoming the allies of the Turks, that the latter, led by Prussian officers, will direct their Mauser rifles, and the heat of their fanaticism. Interrupted by a period of quiet, full of anxious expectation, the period—alas! unavoidable—of violence and massacres is destined to be prolonged in Turkey, until the far distant day when some chivalrous ruler, animated with the desire of uplifting the enslaved races, of avenging the slaughtered Christians and of restoring to Christ the empire of the East, shall triumph, under the millenarian dome of St. Sophia, in the hieratic

attitude of St. George overcoming the Dragon.”

“ . . . of restoring to Christ the empire of the East. . . ”

How much is contained in that short sentence? for it is a fact that the great Christian Powers have been straining every nerve and exerting every endeavour to keep Christ out of His empire.

In this respect, if in no other, Moslems are better than Christians; for they would resist to death any attempt on the part of Christians to take possession of the holy cities of their Prophet or their sacred “Kabaa.” Whereas the great Christian Powers have by their strong support of the Moslem Turk helped him to hold those places which of all places in the world command the Christian’s homage and reverence. Truly is the love of Christians cold, their loyalty and allegiance wanting; whilst the love of Moslems burns with a fiery heat, and their loyalty and allegiance is full measure and running over.

“The passing of the imperial power from the Paleologi to the Ottomans,” writes Tigran Yergat, “was not the brutal event, the ‘theatrical stroke’ that we are taught in school. It did not signify the triumph of one race by another or the destruction of one religion by another. At the siege of Constantinople Mahommed’s grand vizier was a Greek, his choice troops were Christian Janissaries, and the fall of the city was chiefly due to a European, the Dane Orban, who cast the biggest guns of the time.

“What were in truth the Janissaries, whose strength bolstered up the Turkish Empire? A collection of Greeks, Armenians and Cappadocians, whom Orkhan enrolled and disciplined as a



military body without requiring them to be Moslems.

“Old legends held in high respect to this day would have it that the young Christians were proselytized by sheer force. We know to-day authoritatively what the religion of the Janissaries was, for although they no longer exist, their chaplains, the Bektashis, have survived them.

“The dynasty of Osman found in the Bektashis excellent recruiting agents. We must consider them as the real organizers of those immense Christian forces that go by the name of Janissaries, whose religion was one of sheer impiety.”

The empire of the Turk, as is shown, was won by those immense Christian forces known as Janissaries, renegades from the faith of their fathers ; and I was glad to read the following confirmation of Tigran Yergat's statements in an article entitled “Constantinople as a Moslem Centre,” written by the American Missionary Dr. Henry O. Dwight in the July number of “The Moslem World,” published this year.

Writing of the siege of Constantinople, Dr. Dwight tells us “The conqueror's cannons were

cast by the Hungarian Orban before the walls of Constantinople. The great fleet that hemmed in the Byzantine galleys during the siege was commanded by a Bulgarian who abjured Christianity for the sake of this splendid appointment, and took the name of Baltaoglou (son of an axe.)”

“After their first attack in 1390 the Turks spent sixty-three years, and men and gold without count in five sieges, before the Janissaries, pouring in through the breach in the triple wall, trampled under foot the body of the last of the Constantines.”

On that day, when the Empire of Christ was won for Mahommed by Christians, the angels in heaven wept. And on this day, when the Empire of Christ is held for Mahommed by Christians, the angels in heaven weep.

The Janissaries, whose valour won Constantinople for the Turk, are no more; the Cappadocians are also no more; but the Greeks and Armenians might well say to themselves now “The fathers have eaten sour grapes, and the children’s teeth are set on edge.” Truly have the teeth of the children been set on edge by the sour grapes that the fathers have eaten, for to-day,

Greeks and Armenians (two superior Christian races) are held down under the brutal and bestial domination of the savage by powerful Christian nations loudly proclaiming their Christianity and civilization.

There are missions for uplifting the "heathen" (I never use the word myself; it is not to be found in my vocabulary), and missions for down-treading the christian. Sea and land compassed to bring one "heathen" into the fold of Christ, but the faithful followers of the same Christ valiantly struggling to keep their feet out of the mud and slime of Islam forcibly thrust into the mire. Christendom has no use for Christians nineteen hundred years old; it wants the brand new article. Christendom is busy assaulting the faiths of the "heathen" with the gospel, and equally busy keeping up the worship of Mahommed under the dome where Mass should be intoned.

The Greeks are the rightful heirs of Constantinople; "the city of the two continents and the two seas" is their patrimony; *the ring of the two emeralds and the two sapphires* belongs to them.

Greater and Lesser Armenia belong to the Armenians. It was the soil of our fathers before history began to be written, and we, the heirs, are thrust out of our inheritance. It is in our hands that the prosperity of our country lies ; but Powerful Christendom has chained and manacled our hands.

Why should we, the cleverest and most progressive, the finest and most superior race in Western Asia, the oldest of Christian nations and the primary stock of the nations of Christendom, be held down under the brutalizing, degrading, blighting, destroying power of the most bestial and bloodthirsty savages on the face of the earth. Does not the fact of strengthening the hands of the Turk and keeping up Turkish dominance over Christians make all "missions to the heathen" rampant hypocrisy, and all the talk about Christianity, Civilization and Humanity a mockery and a lie? Christians hurled to destruction on the one hand, and missions for Christianising the "heathen" on the other.

Let us have Christian missions in non-Christian lands by all means. Let the message of the Christ be carried from pole to pole. And there

is no one who believes more firmly than I do in the uplifting, humanising, civilizing influences of the Christian religion. But let Christendom also save Christians from destruction and degradation. This is what should be done first, and the other afterwards. American Missionaries are of the opinion that the Christianising of Western Asia lies in the hands of the Armenians, but the Powers of Europe are determined that there shall be no Armenians left.

Dr. Dwight also gives the following information in his article, "Constantinople as a Moslem Centre."

"If Venice was at wa with Turkey, Genoa was kneeling at the Sultan's throne. If the armies of Islam were doing their pious work in Poland or Austria, France was humbly begging for a treaty of commerce.

"Until the nineteenth century almost all the expert artisans, many of the generals and admirals, and some even of the statesmen of Turkey, were renegade Christians bought by gold, whose origin is concealed in the histories by the sounding Arabic names which they adopted.

"In later times, French, German, and British, and even American experts have been openly

employed, without the condition of changing their faith, to lay out fortifications, to organize or drill armies, and to build and work a navy.

“To-day if Christendom were to unite in a boycott that should refuse to sell arms and ammunition and battleships to Turkey, the Khaliff of Islam would be ‘but a noise,’ like the Pharoah of Jeremiah’s day.”

In the nineteenth century, when Russia was demolishing Turkey, England stepped forward and saved. Later, when England menaced, Russia and Germany protected Turkey from the penalty of its crimes, and by their support of the Turk silenced the indignation of public opinion in England over the Armenian Massacres.

In the nineteenth and twentieth centuries, the man-slaying machinery which modern science has invented are bought by Turkey in European markets with loans of European gold, and European Service has the most important share in the organization of Turkey’s army and navy.

Thus these incontestable facts prove that the empire of the Turk has been won by the jealousy of Christians; that it has been maintained by the jealousy of Christians, and the conviction forces

itself that Turkey would be wiped off the map if Christian support were withdrawn.

Turkish Agony is kept up (a curse on the face of the earth) on account of the strategic position of the city of the Constantines. It would be wise policy to seat a Greek prince under the combined suzerainty of the Powers of Europe on the throne of the Constantines. European Jealousy could thus be mollified and the deadliest scandal of Christendom become a thing of the past.



After the massacres of April, 1909, the Young Turks boasted that they "had taught the Armenians a lesson which they (the Armenians) would never forget."

I will present to the Young Turks an improved wording of their boast.

"With the help of Europe we have taught the Armenians a lesson which they will never forget, and which God also will not forget."

An ocean of blood now separates the Armenian from the Turk ; and although Europe has helped to create this ocean of blood, yet it is not in the power of Europe to bridge it over. This ocean of blood lies open under the eyes of a just God.

"Better it would have been for the Christians of the East if no diplomatist had ever signed a

protocol or written a despatch on their behalf," wrote Mr. James Bryce in 1896, and in 1911 we are drinking the truth of this assertion to its bitterest dregs.

As I have said before, the Turks have their enthusiastic admirers, and we often read of Turkish courage and bravery, but in the last Armenian Massacres of 1909 it was clearly demonstrated that the courage of the Moslem hordes was only equal to butchering unarmed men and women and children. It is recorded of one young Armenian fighter at Adana (a lad of twenty) that he killed thirty-seven Turks with his own hands in one place on the second day of the struggle ; and it is also well known that not only were the Turks generously supplied and replenished with arms and ammunition by the Government, whilst the meagre stock of ammunition of the Armenians gave out, but the Turks resorted to

treachery of the foulest and basest in order to accomplish the slaughter.

In "Twenty Years of the Armenian Question" I have come across the following passage in connection with a Turkish military attack on a small band of Armenian mountaineers in 1896.

. . . "the gallantry with which these Zeitunlis defended themselves against vastly superior Turkish forces in the winter of 1895/96 proved these isolated Christians to be worthy compeers of the men of Tsernagora, whose dauntless valour has been commemorated by the greatest poets of this generation."

And I find a corroboration of Mr. Bryce's statement in "Personal Experiences in Turkish Massacres," of the American medical missionary Dr. F. D. Shephard.

"Meantime the war around Zeitoun went slowly on. It was apparently not Abd-ul Hamid's policy to bring that to a close until the massacres were finished. To be sure it was winter and the mountain roads were deep in snow, but by February, when the European powers interfered and arranged a capitulation, there were no less than thirty-four, or parts of thirty-four, regiments

of soldiers starving and freezing in the mountains in the attempt to conquer about five hundred men.”

To read of thirty-four, or parts of thirty-four, regiments of soldiers, armed and equipped with all the modern weapons of slaughter, being helped out by the Powers of Europe from starving and freezing in the mountains in their attempt to conquer about five hundred men armed at the best only with old muskets and match-locks, must needs provoke a smile at the mention of Turkish courage and bravery.

As the Italian-Turkish war proceeds, fears and threats of a "Holy War" are being conveyed in portentous phrases in the newspapers, and it is astonishing that the newspapers should be waking up for the first time now to what has been going on for over a hundred years. For more than a century the Turkish Government has been carrying on a "Holy War" against the Christians subject to Turkish rule, and as I have already mentioned on a previous page, just before the Italian-Turkish conflict started there were grave apprehensions that the Turkish Government was setting afoot preparations for another holy war against the unarmed Armenian villagers in Armenia, and the Italian action against Turkey just arrested the calamity.

The heaviest threat of a "Holy War" is being levelled at the head of England as the Christian ruler of seventy-six Moslem Millions in India, but there would be a "Holy War" in India every day if it were not for the two hundred million Hindoos standing on the soil; and as long as there are two hundred millions of Hindoos in India making a heavy numerical preponderance over the Moslems there need be no fear of a holy war in that country, because as we all know Brahmanism versus Islam is the controlling force in India. And we all also know if the number of Hindoos and Mahomedans in India could be revised, that is if there were two hundred million Moslems and seventy-six million Hindoos, there would be no need of an Italian-Turkish conflict to start a holy war in that country.

The Koran and Shastras have not come together. It is possible for the Shastras to live in peace with the Gospel, but the Koran cannot live in peace with either Shastras or Gospel.

According to Tigran Yergat, as long as the Turkish mind was under the influence of the dancing Dervishes, it was possible for Christians to live under Turkish rule. The altered conditions

began when the students of El-Azhar brought the spirit of the Koran from Cairo to Turkey. Tigran Yergat writes of the primitive Turks as a nation possessed of "the qualities and defects of a soldier on the march." Into this nation of "soldiers on the march" the Spirit of Islam was infused until it permeated it thoroughly, and we see the result in the Turkish character of to-day.

Dr. Samuel Zwemer, author of "Arabia, the Cradle of Islam," writes of "the disintegration" of Islam in Persia. I think it is too early to be so hopeful, yet although Islam is Islam, we see it under one feature in Persia and another feature in Turkey, not because of the fact that the Persians belong to one sect of the Prophets' religion and the Turks to another, but because the Persian mind has always lain largely under the influence of the genius of Persia's poets.

Islam came into Persia to demoralize the race, to paralyse the intellect of the people, and to bring stagnation into the land; but there is no doubt that a saving influence has been at work all the time in direct antagonism to the mental and moral deadliness of Islam: for Sadi and Firdusi, Hafiz and Omar Khayyám have ever been



keeping up the work of dynamiting the spirit of the Koran in the Persian mind.

The epigrams of Sadi are household sayings around Persian hearths, and the quatrains of the tent-maker are sung on hill and dale in Persia. This influence made it possible for the Bab to arise in Persia, and for one-third of the Persian people (may their number increase) to turn Babists. I have always regarded the Bab as a disciple of Sadi and Omar Khayyám. It has also made it possible for *Esa abné Mariam* (Jesus son of Mary) to be venerated in Persia as in no other Moslem country.

It is unfortunate for the Turks that the fire of genius was never found in a Turkish brain, and they drifted away from even such civilizing influences as the Mesnevi had given them.

In a book called "The Armenian Awakening," published in the latter part of 1909 by the University of Chicago Press, the author, Leon Arpee, writes in his preface:

"When the history of the regeneration of Turkey is written, a large place will be given to the Armenians of that empire. The Armenians

were Turkey's pioneers of enlightenment and civil and religious liberty."

But there will be no regeneration in Turkey. There is hope of regeneration in Persia, and the labours of Armenians in that country may bear good fruit, but the Turkish mind is like the Dead Sea, that can only bear Dead Sea fruit. The Armenians, in trying to regenerate Turkey, have been trying to gather grapes from thorns and figs from thistles; they ought to have known that they would fail.

The case of Persia is worthy the attention of the Peace Organizations.

The best element of the Persian people are to-day making valiant efforts to work out their own salvation, but Russia and England will not allow them to establish peace and order in their own country. In this game Germany would also join if she were not slapped back by Russia and England.

The very fact of the ex-Shah in his last attempt to regain his throne passing freely through Russian territory shows how criminal is the policy of Russia, to set fire to the house in order that the help to be rendered may become a pretext for entering it: and England is falling into the grand Russian plan of the partition of Persia.

No doubt England's excuse would be that the Russian advance in Persia would imperil her own hold over India; but it is plain also that England's own covetousness does not allow her to choose the nobler and better way of helping Persia against Russia. She chose to set up the monstrous iniquity of the Ottoman Empire as a barrier against Russia's advance to the strategic position of the city of the Constantines, and now she is joining in the work of frustrating the praiseworthy efforts of a people struggling valiantly to reach change and betterment from the old order of things.

Russian and British policy in Persia was clearly defined on that day when the Russian and British flags were crossed over the doors of the ex-Shah's apartments in the Russian Legation, where he had taken refuge from the fury of his people. From that day Russia and England became friends, for before they were enemies.

It is clear to all that Russian and British policy aims to partition Persia and divide the country between themselves, Russia taking the northern half and England the southern. I frankly admit that British rule means good

government, fairness and justice under its laws, but I think it is an Englishman who has said "good government is no substitution for self-government," and since the Persian people are sincerely and honestly seeking to establish good government in their country, they have no need of England's good government.

On the other hand, also, the whole world knows that the rule of "Holy Russia" is a standing libel on the very name of Christianity. The horrors of Russian prisons can only be equalled by those of Turkish prisons, and despotism in Russia is like a cage of closely woven meshes of steel enclosing in the whole country, and stifling the very life-breath of its people; therefore, of necessity Russian rule in Persia would only be a curse for the Persian people, and the passing away of Persia into Russian dominance will not further the interests of Civilization or Humanity.

The very fact of the choice of American financial advisers also shows how fully alive the Persian people are to the peril of European covetousness.

And the missionaries also should awake to the fact that the foreign policies of the governments of the Powers of Europe are the greatest obstacle to the spread of the Christian religion in non-Christian lands. Christians and their religion are looked upon with distrust by non-Christian peoples on account of the grabbing policy of the governments of Europe.

And much as we deplore the spread of Socialism, let us not lose sight of the fact that the Socialists are only following the example of the

Governments and the Nations in the domain of covetousness. The Governments and the Nations covet what is not their own outside of their own countries, and the Socialists covet what is not their own inside of their own countries.

Recent telegraphic despatches announced that the Kaiser had rebuked certain Roman Catholic Italian priests for display of feeling in regard to the present Italian-Turkish war and exhorted them to emulate the Christ-like example of the Moslems. Such a rebuke and exhortation seems strangely curious, considering that in all the mosques in Turkey curses and imprecations have been hurled at the Italians, and mullahs and people are all praying for Turkish victory and Italian defeat.

Besides, it has always been a practise in Turkey, under the old régime, and under the Constitutional Government, for the imams to shout out anethema and curses in the mosques against Giaour and Khaffir (christians and infidels) and for



the congregation to respond: "Allah, make the wife of the Giaour a widow and his son an orphan, and give us possession of his goods." This prayer is customary in Turkey in times of peace, and when the country is not at war with any Christian country. If the Italian priests were to emulate the example of the Moslems, then they would have to get up into their pulpits in their churches and shout out anethema and curses against the Moslems, and the Italian congregation would have to respond: "Dio, make the wife of the Moslem a widow and his son an orphan, and give us possession of his goods."

It seems particularly incomprehensible also that such a rebuke should be coming from the Kaiser when telegraphic despatches inform us of the announcement in the Reichstag by the Imperial Chancellor that the Kaiser was prepared to draw the sword against France on account of the Moroccan dispute.

Mail advices from India also bring the news that in all the mosques all over India, Mahommedans are praying for Turkish victory and Italian defeat.

This keen interest taken in Turkey by the Indian Mahommedans and the strong feeling exhibited by them, must also make us reflect on the serious question of the solidarity of Islam in the world to-day and of how it has been brought about. We know that previous to the famous Treaty of Berlin, Turkey was not even a mere geographical name in India. The Treaty of Berlin, however, brought about a change from the former order of things. It assured the strongest Christian support to a Moslem sovereign and a Moslem State, it awakened in the keen mind of the ruler of

that Moslem State the possibilities of a solidarity of Islam and a wide extension of Khalifal supremacy. His hawk-like vision reached the great dependency of the Christian Power, whose ægis had been cast over his throne, teeming with double the number of the 'faithful' in his own empire. After the Treaty of Berlin and the Anglo-Turkish Convention, the emissaries of Sultan Abd-ul Hamid travelled to India to preach Khalifal supremacy, and finally succeeded in getting the Sultan of Turkey prayed for in all the mosques in India.

And now it would be worth while to analyse the exact feeling of Indian Mahommedans. Is it the Christian Emperor of India or the Moslem Khaliff of Islam who is regarded as premier sovereign in the mosques in India ?

As I write these lines the Chinese revolution is rampant.

And this revolution in China, coming as it has to astonish the world, makes me feel that the Russian revolution will come just like that. It is coming! It will come to herald in the day of deliverance for our unhappy race! And the Russian people in their struggle for freedom will not have to fear the criminal interference of other Powers, since Russia is out of the "spheres of influence" of the other European Powers.

If the Russian revolution had realised in 1905 there would have been no Armenian Massacres in 1909. And the Russian revolution will come not only to break open the prison doors in the Caucasus; not only to deliver our people from the

crushing feet of the Russian governmental elephant, but from the devouring teeth of the Turkish tiger.

We look upwards and ask: When is the angel of the Lord coming to break open the prison doors?

And although despotism in Russia is like a cage of closely woven meshes of steel, yet we know there is a Higher Law that controls our world, and that Higher Law must at last bring Russian Despotism under subjugation. The men who now make despotism in Russia cannot arrest the march of Freedom.

But when the Russian Constitution comes, it will have to be remembered that it was a son of Ararat who first framed it, and laid the foundation for that Constitution which will give Russia freedom.

When the Young Turks convened a Congress in Paris in 1907 for a plan of action against the Hamidian régime, they were the sons of Ararat who responded to that appeal, and the

plan of the coup d'état which gave Turkey a Constitutional Government emanated from the brain of a son of Ararat.

Persia owes her Constitution to the bravery of a son of Ararat, and the peace of the capital of the Shah is maintained by him.

It was a son of Ararat who threw Egypt under British Administration.

Must the sons of Ararat work for good government and freedom in other countries, whilst the children of Ararat groan for ever in bondage to the oppressor?

The Star of Hope on Ararat undimmed Shines!

Ararat rising from the dominions of Tsar, Sultan and Shah.

There is a picture of the desert that lies stretched before me. A vast ocean of Sand. Sand, Sand and nothing but Sand. Must we for ever die biting the Sand?

And yet as I look upwards—

The Star of Hope on Ararat undimmed Shines!

I have been reading a book called "The Danger Zone of Europe." The author, Charles Wood, has dealt with the Armenian Massacres of 1909 according to his own point of view, but I find he has come to the following conclusion about the Armenians :

"If an Armenian becomes destitute, either by his own or by somebody else's fault, it will be but a period of a few years before he has re-established himself in as, if not more, favourable circumstances than those in which he lived before the said disaster brought him to a state of poverty."

I have several times come across this estimate of the Armenian character in the pages of other writers, and comments like this from people



of other nations on the recuperative power of the Armenian have aroused my own attention, and have made me realize how, like the great apostle Paul, we have endured through centuries of loss of independence.

“. . . troubled on every side, yet not distressed; perplexed, but not in despair;

“Persecuted, but not forsaken; cast down, but not destroyed;

“Always bearing about in the body the dying of the Lord Jesus, . . . .”

The trumpets of the Peace Associations are blowing Peace for the prosperous and powerful of the earth; but we must look to the Hand of God to lift us out of the Darkness of Night into the Break of Day.

Yokohama, November 11th, 1911.





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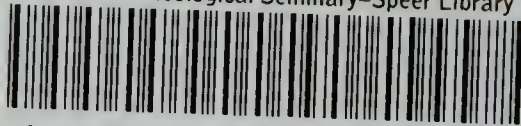
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